This renowned ancient allegory clothed in Vedic Scriptural language has been beautifully explained in modern theistic lore by Tattwabhushan. It is the most illuminating
of all the expositions I have come across. I, therefore, make no apology for taxing the reader's patience by reproducing it below in entirety :—

(< Apparently Chitra's description of *deuayana* and the *Brahma-Joka* gives the picture of an actual route to be followed after death
and an actual region in space to be reached by the soul which has given •up the gross body but is still wearing an etherial form. But it *ve-ally* sets forth the successive stages of a life in God,—a life which may
be lived either here or hereafter. Chitra begins by saying that having
reached the *devayana* path which evidently means spiritual religion
as contrasted with the merely ceremonial or traditional, (the pitriyanaj,
the soul reaches successively the regions of Agni, Vayu, Aditya, Varuna,
Indra, Prajapati and Brahman. The first six seem to mean Henotheistic forms of religion, the identification of the Supreme Being
with one or another of the Vedic gods until a pure idea of God freed
from anthropomorphism is reached in the seventh stage. Howcven
even when the divine regions are reached, that is, a pure form of Theism
is embraced, there is yet a long way to traverse before one reaches the
divine city. At the very beginning of this journey. Brahman calls
five hundred of his *apsamsas,* divine nymphs, commands them to
meet the pilgrim soul with various divine equipments and to bring
him on to the Divine City with honours due

to himself *(mamayasaw)* -
These ' nymphs ' are of two classes,
ambah and *ambaydbih,* the former
being divine texts like " *Satyam jnanam*
anantam " which lead us to
God, and the latter the mental powers
which enable us to conceive
and apprehend the Divine Reality. The '
nymphs ' carry powder,
clothes, fruits, ointments and garlands for
the pilgrim. The spiritual
nature of these things is evident from the
statement that when the
messengers meet the pilgrim soul, they
adorn him with divine orna-
ments,—" *Tarn*
Brahmalankarenalankurvanfi." Thus
equipped for his
arduous journey, the worshipper of God
(Brahmajnah), reaches a
lake named *Aro Hradah,*—the lake of *Avis*
or evil passions. These
must be subdued before any progress
along the route is possible.
Already sufficiently strengthened for the
bold feat, the worshipper
crosses the lake with his will-power,—"
Manasasatyeti." Those
lacking the necessary equipment sink into
the lake. The next stage
is represented by " *Yestiha muhurtah,* the
harmful moments,—the
injurious way of spending life in fruitless
pursuits which is seen even